

IMMANUEL,  
OR  
THE MYSTERY  
OF THE  
INCARNATION  
OF THE  
SON OF GOD.

UNFOLDED  
By *James Usher*, Archbishop of ARMAGH.

JOHN 1. 14.  
THE WORD WAS MADE FLESH.



LONDON,  
Printed by *Susan Islip* for *Thomas Downes* and  
*George Badger*. 1647.

IMMANUEL

OR

THE MYSTERY

OF THE

INCARNATION

OF THE

SON OF GOD

THEOPHILUS

By James Ogle, Archbishop of Armagh

JOHN L. M.

THE WORD WAS MADE FLESH



LONDON

Printed by George Bridges for Thomas Dorman and  
George Bridges 1847





# THE MYSTERY

OF THE

## INCARNATION

OF THE

### SON OF GOD.



HE holy Prophet, in the Book of the *(a) Proverbs*, a Prov. 30.3, 4. poseth all such as have not *learned wisdom, nor knowne the knowledge of the holy*, with this Question. *Who hath ascended up into heaven, or descended? who hath gathered the winde in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? What is his name, and what is his SONS name, if thou canst tell?* To help us herein, the SON Himselfe did tell us, when he was here upon earth, that *(b) None hath ascended up to heaven, but he that descended from* b Iohn 3.13. *heaven, even the Son of man which is in heaven.* And that we might not be ignorant of his *name*, the Prophet *Esay* did long before foretell, that *(c) Unto us a Childe is borne, and unto us a Son is given; whose name shall be* c Esa. 9.6. *called Wonderfull, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace.*

Where, if it be demanded, how these things can stand together? that the *Son of man* speaking upon earth, should yet at the same instant be *in heaven*? that the *Father of Eternity* should be *borne in time*? and that the *Mighty God* should become a *Childe*; which is the weakest state of Man himselfe? we must call to minde, that the first letter of this great Name, is **WONDERFULL**. When he appeared of old to *Manaah*, his name was *Wonderfull*, and he did wonderously. *Iudg. 13. 18, 19.* But that, and all the wonders that ever were, must give place to the great mystery of his Incarnation, and in respect thereof cease to be wonderfull. for of this worke that may be verified, which is spoken of those wonderfull judgments, that God brought upon *Egypt*; when he would *(d) shew his power, and have his name declared throughout all the* d Exod. 9.16. *earth. (e) Before them were no such; neither after them shall be the like.* e Ibid chap. 10. 14. & 11.6.

Neither the creation of all things out of nothing, which was the beginning of the works of God (those six working dayes putting as it were



f Iohn 17.5.  
g Prov. 8.30.

an end to that long Sabbath that never had beginning; wherein the Father, Son, and holy Ghost did infinitely (*f*) glorifie themselves and (*g*) rejoyce in the fruition one of another, without communicating the notice thereof unto any creature) nor the Resurrection from the dead and the restauration of all things, the last works that shal go before that everlasting Sabbath (which shall have a beginning, but never shall have end: ) neither that first, I say, nor these last, though most admirable peeces of work, may be compared with this; wherein the Lord was pleased to shew the highest pitch (if any thing may be said to be highest in that which is infinite and exempt from all measure and dimensions) of his Wisedome, Goodnesse, Power and Glory.

h Dan. 2.11.

The Heathen Chaldeans, to a question propounded by the King of Babel, make answer; (*h*) that it was a *rare thing* which he required, and that none other could shew it, *except the Gods, whose dwelling is not with flesh*. But the rarity of this lyeth in the contrary to that which they imagined to be so plain: that he (*i*) *who is over all, God blessed for ever*, should take our flesh and dwell, or \* pitch his *tabernacle* with us. That as (*k*) the glory of God filled the *Tabernacle* (which was a (*l*) figure of the humane nature of our Lord) with such a kinde of fulnesse, that *Moses* himselfe was not able to approach unto it; (therein comming short, (*m*) as in all things, of the Lord of the house) and filled the Temple of *Solomon* (a type likewise (*n*) of the body of our *Prince of Peace*) in (*o*) such sort that the Priests could not enter therein: so (*p*) *in him all the fulnesse of the Godhead should dwell bodily*.

i Rom. 9.5.

k Iohn. 1.14.

l Exod. 40.34.

m Heb. 9.9, 11.

n Heb. 3.3, 6.

o Iohn. 2.19, 21.

p 2 Chro. 7.1, 2.

q Coloss. 2.9.

r 2 Chro. 6.18.

And therefore, if of that Temple, built with hands, *Solomon* could say with admiration: (*q*) *But will God in very deed dwell with men on the earth? Behold, heaven and the heaven of heavens can not contain thee; how much lesse this house, which I have built?* of the true Temple, that is not of this building, we may with greater wonderment say with the Apostle, (*r*) *Without controversie, great is the mystery of religion: God was manifested in the flesh*. yea, was made of a Woman, and born of a Virgin. a thing so (*s*) wonderfull, that it was given for a signe unto unbelievers seven hundred and forty years before it was accomplished; even a signe of Gods owne choosing, among all the wonders in the depth, or in the heighth above. *Therefore the Lord himselfe shall give you a signe. Behold, a Virgin shall conceive and beare a Son, and shall call his name Immanuel.* Esa. 7.14.

s 1 Tim. 3.16.

t Esa. 7.11, 14.

u Gal. 4.4.

v Joh. 1.3.

w Col. 1.16.

x Act. 3.21.

y 1 Kings 8.27.

A notable wonder indeed, and great beyond all comparison. That the Son of God should be (*t*) *made of a Woman*; even made of that Woman, which was (*u*) made by himselfe. That her wombe then, and the (*x*) *heavens* now, should containe him, whom (*y*) *the Heaven of Heavens can not containe*. That he who had both Father and Mother, whole pedigree is upon record even up unto *Adam*, who in the fulnesse of time was brought forth in *Bethlehem*, and when hee had finished his course was cut off out of the land of the living at *Ierusalem*; should yet notwithstanding bee in truth, that which his shadow *Melchisedeck* was onely in the conceit of the men of his time, (*z*) *without Father, without Mother, without Pedegree, having neither beginning of dayes* nor

z Heb. 7.3.

with Esa. 53.8.

o Mic. 5.2.



## The Incarnation of the Son of God.

3

nor end of life. That his Father should bee (a) greater then hee; and yet hee his Fathers (b) equall. That he (c) was before Abraham was; and yet Abrahams birth preceded his, wel-nigh the space of 2000 years. And finally, that hee who was *Dauids Son*, should yet be *Dauids Lord*: (d) a case which plunged the greatest Rabbies among the Pharisees; who had not yet learned this wisdom, nor known this knowledge of the holy.

a Job. 14. 18.  
b Joh. 5. 18.  
Phil. 2. 6.  
c Joh. 8. 58.

d Math. 22.  
42, 43, &c.

The untying of this knot dependeth upon the right understanding of the wonderfull conjunction of the divine and humane Nature in the unity of the Person of our Redeemer. For by reason of the strictnesse of this personall union, whatsoever may be verified of either of those Natures, the same may bee truely spoken of the whole Person, from whethersoever of the Natures it be denominated. For the clearer conceiving whereof, we may call to mind that which the Apostle hath taught us touching our Saviour. (e) *In him dwelleth all the fulnesse of the Godhead bodily*, that is to say by such a personall and reall union, as doth inseparably and everlastingly conjoyne that infinite Godhead with his finite Manhood in the unity of the selfe-same individuall Person.

e Col. 2. 9.

Hee in whom that fulnesse dwelleth, is the **P E R S O N**: that fulnesse which so doth dwell in him, is the **N A T U R E**. Now there dwelleth in him not onely the fulnesse of the Godhead, but the fulnesse of the Manhood also. For we believe him to be both perfect God, begotten of the substance of his Father before all worlds; and perfect Man, made of the substance of his Mother in the fulnes of time. And therefore we must hold, that there are two distinct Natures in him: and two so distinct, that they doe not make one compounded nature: but still remaine uncompounded and unconfounded together. But Hee in whom the fulnesse of the Manhood dwelleth is not one, and hee in whom the fulnesse of the Godhead, another: but he in whom the fulnesse of both those natures dwelleth, is one and the same *Immanuel*, and consequently it must be believed as firmly, that he is but one Person.

And here we must consider, that the divine Nature did not assume an humane Person, but the divine Person did assume an humane Nature: and that of the three divine Persons, it was neither the first nor the third that did assume this Nature; but it was the middle Person, who was to be the middle one, that must undertake this mediation betwixt God and us. which was otherwise also most requisite, as well for the better preservation of the integrity of the blessed Trinity in the Godhead, as for the higher advancement of Mankind by meanes of that relation which the second Person the Mediator did beare unto his Father. For if the fulnesse of the Godhead should have thus dwelt in any humane Person, there should then a fourth Person necessarily have been added unto the Godhead: and if any of the three Persons, beside the second, had been borne of a woman; there should have been two Sons in the Trinity. Whereas now the Son of God and the Son of the blessed Virgin, being but one Person, is consequently but one Sonne; and so no alteration at all made in the relations of the Persons of the Trinity.

Againe, in respect of us, the Apostle sheweth, that for this



very end (f) God sent his own S O N, made of a Woman; that W E might receive the adoption of S O N S: and thereupon maketh this inference; Wherefore thou art no more a Servant but a S O N, and if a S O N, then an H E I R E of God through Christ. intimating thereby, that what relation Christ hath unto God by Nature, we being found in him have the same by Grace. By nature he is (g) the onely begotten Son of the Father: but this is the high grace he hath purchased for us; that (h) as many as received him, to them he gave power, or priviledge, to become the Sons of God, even to them that believe on his Name. For although he reserve to himselfe the preheminance, which is due unto him in a \* peculiar manner, of being (i) the first borne among many brethren: yet in him, and for him, the rest likewise by the grace of adoption are all of them accounted as first-borns.

So God biddeth Moses to say unto Pharaoh: (k) Israel is my Son, even my first borne. And I say unto thee; Let my son goe, that he may serve me: and if thou refuse to let him goe; behold I will slay thy sonne, even thy first borne. And the whole Israel of God, consisting of Jew and Gentile, is in the same sort described by the Apostle to be (l) the generall assembly and Church of the first borne inrolled in heaven. For the same reason that maketh them to be Sons, to wit, their incorporation into Christ, the self-same also maketh them to be first-bornes: so as (howe- ver it fall out by the grounds of our Common Law) by the rule of the Gospel this consequence will still hold true; (m) if children, then heirs, heirs of God and joynt-heires with Christ. And so much for the S O N, the Person assuming.

The Nature assumed, is the seed of Abraham, Hebr. 2. 16. the seed of David, Rom. 1. 3. the seed of the Woman, Gen. 3. 15. the W O R D, (n) the second person of the Trinity, being (o) made F L E S H, that is to say, (p) Gods owne Son being made of a Woman, and so becomming truly and really (q) the fruit of her wombe. Neither did hee take the substance of our nature onely, but all the properties also and the qualities thereof: so as it might be said of him, as it was of (r) Elias and the (s) Apostles; that hee was a man subject to like passions as wee are. Yea he subjected himself (t) in the dayes of his flesh to the same (u) weaknesse which we find in our owne fraile nature, and was compassed with like infirmities; and in a word, in all things was made like unto his brethren, \* sin onely excepted. Wherein yet we must consider, that as he took upon him, not an humane Person, but an humane Nature: so it was not requisite he should take upon him any Personall infirmities, such as are, madnesse, blindnesse, lamenesse, and particular kindes of diseases, which are incident to some onely and not to all men in generall; but those alone which doe accompany the whole nature of man- kinde, such as are hungering, thirsting, wearinesse, griefe, paine, and mortality.

We are further here also to observe in this our (x) Melchisedek, that as he had no Mother in regard of one of his natures, so hee was to have no Father in regard of the other; but must be borne of a pure and immaculate Virgin, without the helpe of any man.

And

f Gal. 4. 4, 5, 7.

g Ioh. 1. 14.

3. 16.

h Ioh. 1. 12.

\* Propter quod unumquodq; est tale, illud ipse est magis tale.

i Rom. 8. 29.

k Exo. 4. 22, 23

l Heb. 12. 23.

m Rom. 8. 17.

n I Ioh. 5. 7.

o Ioh. 1. 14.

p Gal. 4. 4.

q Luke 1. 42.

r Elias

s Apostles

t in the dayes of his flesh

u weaknesse

\* sin onely excepted

as he took upon him

not an humane Person

but an humane Nature

so it was not requisite

he should take upon him

any Personall infirmities

such as are

madnesse

blindnesse

lamenesse

and particular kindes of diseases

which are incident to some onely and not to all men in generall

but those alone which doe accompany the whole nature of man- kinde

such as are hungering

thirsting

wearinesse

griefe

paine

and mortality.

We are further here also to observe in this our

(x) Melchisedek

that as he had no Mother

in regard of one of his natures

so hee was to have no Father

in regard of the other

but must be borne of a pure and immaculate Virgin

without the helpe of any man.

And



And this also was most requisite, as for other respects, so for the exemption of the assumed nature from the imputation and pollution of *Adams* sin. For (y) sin having by that one man entred into the world; <sup>1 Rom. 5.12.</sup> every Father becommeth an *Adam* unto his childe, and conveyeth the corruption of his nature unto all those whom he doth beget. Therefore our Saviour assuming the substance of our nature, but not by the ordinary way of natural generation, is thereby freed from all the touch and taint of the corruption of our flesh; which by that means only is propagated from the first man unto his posterity. Whereupon, hee being made of man but not by man, and so becomming the immediate fruit of the womb, and not of the loyns, must of necessity be acknowledged to be (z) that *H O L Y T H I N G*, which so was born of so blessed a Mother. Who although she were but the passive and materiall principle of which that precious flesh was made, and the holy Ghost the agent and efficient; yet cannot the man Christ Jesus thereby be made the Son of his (a) owne Spirit. because Fathers doe beget their children out of their owne substance: the holy Ghost did not so, but framed <sup>4 Gal. 4.6.</sup> the flesh of him, from whom himselfe proceeded, out of the creature of them both, (b) *the handmaid of our Lord*; whom from thence <sup>Rom. 8.9.</sup> all generations shall call blessed. <sup>6 Luk. 1.38, 48</sup>

That blessed wombe of hers was the Bride-chamber, wherein the holy Ghost did knit that indissoluble knot betwixt our humane nature and his Deity: the Son of God assuming into the unity of his person that which before hee was not; and yet without change ( for so must God still bee ) remaining that which he was. whereby it came to passe, that (c) *this holy thing which was borne of her*, was indeed <sup>7 Luke 1.35.</sup> and in truth to be called the *S O N* of *G O D*. Which wonderfull connexion of two so infinitely differing natures in the unity of one person, how it was there effected; is an inquisition fitter for an Angelicall intelligence, then for our shallow capacity to looke after. to which purpose also wee may observe, that in the fabrick of the *Ark* of the Covenant, (d) the posture of the faces of the *Cerubims* toward <sup>8 Exod. 37.9.</sup> the *Mercy-seat* ( the type of our Saviour ) was such, as would point unto us, that these are the things which *the Angels desire to \* stoop and* <sup>9 1 Pet. 1.12.</sup> *look into.*

And therefore let that satisfaction, which the Angel gave unto the Mother Virgin ( whom it did more especially concerne to move the question, ( e ) *How may this be?* ) content us, ( f ) *The power of the* <sup>10 Luke 1.34.</sup> *Highest shall over-shadow thee.* For as the former part of that speech <sup>Ibid. ver. 35.</sup> may informe us, that ( g ) *with God nothing is impossible*: so the latter <sup>Ibid. ver. 37.</sup> may put us in minde, that the same God having *over-shadowed* this mystery with his owne vaile, we should not presume with the men of *Bethshemesb* to look into this *Ark* of his; lest for our curiosity wee bee smitten as they were. Onely this wee may safely say, and must firmly hold: that as the distinction of the Persons in the holy Trinity hindreth not the unity of the Nature of the Godhead, although every Person intirely holdeth his owne incommunica- <sup>11 Sam. 6.19.</sup> ble



\* ἀνύστατος,  
ἀκρίβης, ἀσπύ-  
τος, ἀσπίς  
(Concil. Chal-  
cedonen. Act. 5.

& apud Evag.  
lib. 2. hist. Eccl.  
cap. 4.) incon-  
fused, incommu-  
tabilitèr, indi-  
visè, insepara-  
bilitèr. (Io.  
Maxentius in  
Catholica sue  
Professionis in-  
titio. Concil. Ro-  
man. sub Mar-  
tino I.)

Exod. 3. 2, 3;  
5, 6. Acts 7.

31, 32.

Heb. 12. 29.

Esa. 33. 14.

Num. 12. 6.

Ex. 33. 11.

Ex. 33. 18, 20.

Esa. 41. 8.

2 Chron. 20. 7.

Iam. 2. 23.

Rom. 4. 11.

Gal. 3. 7.

Gen. 18. 27.

2 Pet. 2. 11.

Esa. 42.

Levit. 16. 11.

Ezek. 37.

26, 27.

Rev. 21. 3.

Heb. 3. 6.

Eph. 2. 22.

1 Cor. 6. 16.

Ioh. 17. 20.

21, 22, 23.

ble property; so neither doth the distinction of the two Natures in our Mediator any way crosse the unity of his Person, although each nature remaineth intire in it self, and retaineth the properties agreeing thereunto, \* without any conversion, composition, commixion, or confusion.

When (i) Moses beheld the bush burning with fire, and yet no whit consumed, he wondred at the sight, and said; *I will now turne aside, and see this great sight, why the bush is not burnt.* But when God thereupon called unto him out of the midst of the bush, and said, *Draw not nigh hither,* and told him who he was; Moses trembled, hid his face, and durst not behold God. Yet although, being thus warned, we dare not draw so nigh; what doth hinder but we may stand aloofe off, and wonder at this great sight? (k) *Our God is a consuming fire;* saith the Apostle: and a question we finde propounded in the Prophet. (l) *Who among us shall dwell with the devouring fire? who amongst us shall dwell with the everlasting burnings?* Moses was not like other Prophets, but (m) God spake unto him face to face, as a man speaketh unto his friend: and yet for all that, when he besought the Lord that hee would shew him his glory; he received this answer, (n) *Thou canst not see my face: for there shall no man see me, and live.* Abraham before him, though a speciall (o) friend of God, and the (p) father of the faithfull, the children of God; yet held it a great matter that hee should take upon him so much as to (q) speak unto God, being but dust and ashes. Yea, the very Angels themselves (r) (which are greater in power and might) are faine to (s) cover their faces, when they stand before him; as not being able to behold the brightnesse of his glory.

With what astonishment then may we behold our dust and ashes assumed into the undivided unity of Gods owne Person; and admitted to dwell here, as an inmate, under the same roose; and yet in the midst of those everlasting burnings, the bush to remaine unconsumed, and to continue fresh and green for evermore. Yea, how should not wee with Abraham rejoyce to see this day, wherein not onely our nature in the person of our Lord Jesus is found to dwell for ever in those everlasting burnings; but, in and by him, our owne persons also are brought so nigh thereunto, that (t) God doth set his Sanctuary and Tabernacle among us, and dwell with us; and (which is much more) maketh us our selves to be the (u) house and the (x) habitation, wherein hee is pleased to dwell by his Spirit. according to that of the Apostle: (y) *We are the temple of the living God, as God hath said; I will dwell in them, and walk in them, and I will be their God, and they shall be my people.* and that most admirable prayer, which our Saviour himselfe made unto his Father in our behalfe. (z) *I pray not for these alone, but for them also which shall believe on me through their word: that they all may be one, as thou Father art in me, & I in thee, that they also may be one in us; that the world may beleve that thou hast sent me. I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me.*

To compasse this conjunction betwixt God and us, he that was



to be our (a) JESUS or Saviour, must of necessity also be I M M A-  
N U E L ; which being interpreted is, *God with us*. and therefore in  
his Person to be Immanuel, that is, God dwelling with our flesh ; be-  
cause he was by his Office too to be Immanuel, that is, he who must  
make God to be at one with us. For this being his proper office, to be  
(b) Mediator between God and men, he must partake with both : and be-  
ing from all eternity consubstantiall with his Father, hee must at the  
appointed time become likewise consubstantiall with his children.  
(c) Forasmuch then as the children are partakers of flesh and blood ; he also  
himself likewise took part of the same, saith the Apostle. We read in the  
Roman History, that the Sabines and the Romans joyning battell to-  
gether, upon such an occasion as is mentioned in the last Chapter of the  
book of Judges ; of the children of Benjamin, catching every man a wife  
of the daughters of Shiloh : the women being daughters to the one side,  
and wives to the other, interposed themselves, and took up the quar-  
rell, so that by the mediation of these, who had a peculiar interest in  
either side, and by whose meanes this new allyance was contracted be-  
twixt the two adverse parties ; they who before stood upon highest  
tearmes of hostility, \* did not onely entertaine peace, but also joyned  
themselves together into one body and one state.

a Mar. 1. 21. 23  
See Anselmes  
Cur Deus homo

b 1 Tim. 3. 5.

c Heb. 2. 14.

\* Sic pax facta,  
sedusque per-  
cussu: secutaq;  
res mira dictu,  
ut relictis sedi-  
bus suis novam  
in Urbē hastes  
demigraret, et  
cum generis  
suis avitas ope  
pro dote socia-  
rent.

L. Flor. histor.  
Rom. li. 61. c. 1.  
d Rom. 5. 10.  
e Eph. 2. 14. 16  
f Joh. 20. 17.  
g Heb. 2. 11.  
h Heb. 11. 16.  
i Heb. 2. 13.

God and we were (d) enemies ; before we were reconciled to him by his  
Son. He that is to be (e) our peace, and to reconcile us unto God, and to slay  
this enmity, must have an interest in both the parties that are at vari-  
ance, and have such a reference unto either of them, that he may bee  
able to send this comfortable message unto the sons of men. (f) Go to  
my brethren, and say unto them : I ascend unto my Father, and your Father ;  
and to my God, and your God. For as long as (g) he is not ashamed to call  
us brethren ; (h) God is not ashamed to be called our God. and his entring  
of our appearance, in his owne name and ours, after this manner ;  
(i) Behold, I, and the children which God hath given me ; is a motive  
strong enough to appease his Father, and to turne his favourable  
countenance toward us : as on the other side, when we become unruly  
and prove rebellious children ; no reproofe can be more forcible, nor  
inducement so prevalent (if there remaine any sparke of grace in  
us ) to make us cast downe our weapons and yeeld, then this.  
(k) Doe yeethus requite the Lord, O foolish people and unwise? Is  
not he thy Father that hath bought thee? and bought thee (l) not with  
corruptible things, as silver and gold, but with the precious blood of his own  
Sonne?

k Deut. 32. 6.  
l 1 Pet. 1. 17,  
18, 19.

How dangerous a matter it is to bee at odds with God, old Eli shew-  
eth by this maine argument. (m) If one man sinne against another, the  
Judge shall judge him : but if a man sinne against the Lord, who shall  
plead or intreat for him? and Iob, before him. (n) He is not a man as I  
am, that I should answer him, and we should come together in judgement ;  
neither is there any Days-man or Vmpire betwixt us, that may lay his hand  
upon us both. If this generall should admit no manner of exception, then  
were we in a wofull case, and had cause to weep much more then  
S. Iohn did in the Revelation ; when (o) none was found in heaven, nor  
in

m 1 Sam. 2. 25

n Job 9. 32, 33

o Rev. 5. 3, 4



in earth, nor under the earth, that was able to open the booke which he saw in the right hand of him that sat upon the Throne, neither to looke thereon. But as S. Iohn was wished there, to refraine his weeping, because (p) the Lyon of the tribe of Juda, the root of David, had prevailed to open the booke, and to loose the seven seals thereof: so he himselfe elsewhere giveth the like comfort unto all of us in particular. (q) If any man sin, we have an Advocate with the Father, Iesus Christ the righteous: and he is a propitiation for our sins; and not for ours only, but also for the sins of the whole world.

For as (r) there is one God, so is there one Mediator between God and men, the man Christ Iesus, who gave himselfe a ranfome for all; and in discharge of this his office of mediation, as the only fit umpire to take up this controversie, was to lay his hand aswell upon God the party so highly offended, as upon Man the party so basely offending. In things concerning God, the Priesthood of our Mediator is exercised. (s) For every high Priest is taken from among men, and ordained for men in things pertaining to God. The parts of his Priestly function are two; Satisfaction and Intercession: the former whereof giveth contentment to Gods justice; the latter solliciteth his mercy, for the application of this benefit to the children of God in particular. Whereby it commeth to passe, that God in (t) shewing mercy upon whom he will shew mercy, is yet for his justice no looser: being both (u) just, and the justifier of him which beleeveth in Iesus.

By vertue of his Intercession, our Mediatour (x) appeareth in the presence of God for us, and (y) maketh request for us. To this purpose, the Apostle noteth in the III<sup>th</sup> to the Hebrewes, I. That we have a great high Priest, that is passed into the heavens, Iesus the Son of God. (vers. 14.) II. That we have not an high Priest which cannot be touched with the feeling of our infirmities, but was in all things tempted as we are; yet without sin. (vers. 15.) Betwixt the having of such, and the not having of such an Intercessor, betwixt the height of him in regard of the one, and the lowlineffe in regard of his other nature, standeth the comfort of the poore sinner. He must be such a sutor as taketh our case to heart: and therefore (z) in all things it behoved him to be made like unto his brethren, that he might be a mercifull and faithfull high Priest. In which respect as it was needfull he should partake with our flesh and bloud, that he might be tenderly affected unto his brethren: so likewise for the obtaining of so great a sute, it behoved he should be most deare to God the Father, and have so great an interest in him, as he might alwayes be sure to be (a) heard in his requests: who therefore could be no other, but he of whom the Father testified from heaven; (b) This is my beloved Son, in whom I am well pleased. It was fit our Intercessor should be Man, like unto our selves; that we might (c) boldly come to him, and find grace to help in time of need: it was fit he should be God, that he might boldly goe to the Father, without any way disparaging him; as being his (d) fellow, and (e) equall.

But such was Gods love to justice, and hatred to sinne; that he would not have his justice swallowed up with mercy, nor sinne par-







in the voluntary obedience, which Christ subjected himselfe unto, the case stood farre otherwise.

g John. 14. 18.

r Esa. 53. 11.

Mat. 12. 18.

f John 5. 18.

t Zach. 13. 7.

x Mat. 17. 25.

26.

x Heb. 1. 6.

y Heb. 12. 2.

z 1 Cor. 15. 27.

a Phil. 2. ver.

4, 5, 7, 8.

\* in the service,

Phil. 2. 7.

b Gal. 4. 4.

c Rom. 8. 3.

d Col. 2. 11. 13.

e Gal. 5. 3.

f Acts 22. 16.

g Mat. 3. 6.

Mar. 1. 5.

True it is, that if we respect him in his humane nature, (q) *his Father is greater then he*; and he is his Fathers (r) *servant*: yet in that he said, and most truly said, *that God was his Father*, (s) the Jews did rightly infer from thence, that he thereby *made himselfe equall with God*; and (t) the Lord of Hosts himselfe hath proclaimed him to bee *the man* that is *his fellow*. Being such a man therefore, and so highly borne; by the priviledge of his birth-right, he might have claimed an exemption from the ordinary service whereunto all other men are tyed: and by being (u) the Kings Son, have freed himselfe from the payment of that tribute which was to be exacted at the hands of Strangers. When (x) the Father brought this his first-begotten into the world, he said; *Let all the Angels of God worship him*: and at the very instant wherein the Son advanced our nature into the highest pitch of dignitie, by admitting it into the unitie of his sacred Person, that nature so assumed was worthy to be crowned with all glory and honour: and he in that nature might then have set himself downe (y) at the right hand of the throne of God; tyed to no other subjection then now he is, or hereafter shall be, when after the end of this world he shall have delivered up the kingdome to God the Father. For then also, in regard of his assumed nature, he (z) *shall be subject unto him that put all other things under him*.

Thus the Son of God; if he had minded onely *his owne things*, might at the very first have attained unto the joy that was set before him: but (a) *looking on the things of others*, he chose rather to come by a tedious way and wearisome journey unto it, not challenging the priviledge of a Son, but taking upon him *the forme of a mean servant*. Whereupon in the dayes of his flesh, he did not serve as an honourable Commander in the Lords host, but as an ordinary soldier: he *made himselfe of no reputation*, for the time as it were\* emptying his self of his high state & dignitie; *he humbled himself, and became obedient until his death*; being content all his life long to be (b) *made under the law*: yea, so farre, that as he was sent (c) *in the likenesse of sinfull flesh*, so he disdained not to subject himselfe unto the law, which properly did concerne *sinfull flesh*. And therefore howsoever *Circumcision* was by right appliable onely unto such as were (d) *dead in their sins*, and the *circumcision of their flesh*; yet he, in whom there was *no body of the sins of the flesh* to be put off, submitted himself notwithstanding thereunto: not onely to testifie his communion with the Fathers of the old Testament; but also by this meanes to tender unto his Father a bond, signed with his owne blood, wherby he made himselfe in our behalfe a debter unto the whole Law. For I testifie (saith the (e) the Apostle) *to every man that is circumcised, that he is a debter to the whole Law*.

In like manner *Baptisme* appertained properly unto such as were defiled, and had need to have their (f) *sins washed away*: and therefore when all the land of *Judea* and they of *Jerusalem* went out unto *John*, they (g) *were all baptised of him in the river Jordan, confessing*



*feeling their finnes.* Among the rest came our Saviour also: but the Baptist considering that he had need to be baptized by Christ, and Christ no need at all to be baptized by him, refused to give way unto that action; as altogether unbefitting the state of that immaculate Lambe of God, who was to take away the sinne of the world. Yet did our Mediator submit himselfe to that Ordinance of God also: not onely to retestifie his communion with the Christians of the New Testament; but especially (which is the reason yeelded by himselfe) because (b) *it became him thus to fulfill all righteousness.* And so having fulfilled all righteousness, whereunto the meanest man was tyed, in the dayes of his pilgrimage (which was more than he needed to had undergone, if hee had respected only himselfe:) the workes which he performed were truly workes of *supererogation*, which might be put upon the account of them whose debt he undertooke to discharge; and being performed by the person of the Sonne of God, must in that respect not onely be equivalent, but infinitely over-value the obedience of Adam and all his posteritie, although they had remained in their integritie, and continued untill this houre, instantly serving God day and night. And thus for our maine and principall debt of Obedience, hath our Mediator given satisfaction unto the Justice of his Father; with (i) *good measure, pressed downe, shaken together, and running over.*

Mat. 3.15.

Luke 6.38.

But beside this, we were lyable unto another debt; which we have incurred by our default, and drawne upon our selves by way of forfeiture and *nomine pena*. For as (k) Obedience is a due debt, and Gods servants in regard thereof are truly debtors: so likewise is sinne a (l) debt, and sinners (m) debtors, in regard of the penaltie due for the default. And as the payment of the debt which commeth *nomine pena*, dischargeth not the tenant afterwards from paying his yearly rent, after the default hath been made, is no sufficient satisfaction for the penaltie already incurred. Therefore our surety, who standeth chargable with all our debts, as he maketh payment for the one by his *Active*, so must he make amends for the other by his *Passive* obedience: he must first (n) suffer, and then enter into his glory. (o) *For it became him, for whom are all things, and by whom are all things, in bringing many sonnes unto glory, to make the Captaine of their salvation perfect* (that is, a perfect accomplisher of the worke which he had undertaken) *through sufferings.*

Luke 17.10.  
Rom 8.12.  
Gal. 5.3.  
Matth. 6.12.  
compared with  
Luke 11.4.  
in *operibus*.  
Luke 13.4.  
Mat. 13.16.

Luk. 24.26.  
Heb. 2.10.

The Godhead is of that infinite perfection, that it cannot possibly be subject to any passion. He therefore that had no other nature but the Godhead, could not pay such a debt as this; the discharge whereof consisted in suffering and dying. It was also fit, that Gods justice should have been satisfied in that nature which had transgressed; and that the same nature should suffer the punishment, that had committed the offence. (p) *Forasmuch then as the children were partakers of flesh and blood, he also himselfe likewise tooke part of the*

Heb. 2.14.15.

(b)

same:



same: that through death he might destroy him that had the power of death, that is, the Devill; and deliver them who through feare of death were all their life time subject to bondage. Such and so great was the love of God the Father towards us, that (q) he spared not his owne Sonne, but delivered him up for us all: and so transcendent was the love of the Sonne of God towards the sonnes of men, that he desired not to be spared; but rather then they should lie under the power of death, was of himselfe most willing to suffer death for them. which seeing in that infinite nature, which by eternall generation he received from his Father, he could not doe: he resolved in the appointed time to take unto himselfe a Mother, and out of her substance to have a body framed unto himselfe, wherein he might (r) become obedient unto death, even the death of the Crosse, for our redemption. And therefore (s) when he commeth into the world, he saith unto his Father: *A body hast thou fitted me; Lo, I come to doe thy will O God.* By the which will (saith the (t) Apostle) we are sanctified, through the offering of the body of Iesus Christ once for all.

Thus we see it was necessary for the satisfaction of this debt; that our Mediatour should be Man: but he that had no more in him then a Man, could never be able to goe through with so great a worke. For if there should be found a Man as righteous as Adam was at his first creation, who would be content to suffer for the offence of others: his sufferings possibly might serve for the redemption of one soule; it could be no sufficient rancome for those (u) innumerable multitudes that were to be (x) redeemed to God out of every kindred, and tongue, and people, and Nation. Neither could any Man or Angell be able to hold out, if a punishment equivalent to the endlesse sufferings of all the sinners in the world should at once be laid upon him. Yea, the very powers of Christ himselfe, upon whom (y) the spirit of might did rest, were so shaken in this sharp encounter; that he, who was the most accomplisht patterne of all fortitude, stood (z) sore amazed, and (a) strong crying and teares prayed that, (b) if it were possible, the houre might passe from him.

(c) This man therefore being to offer one sacrifice for sinnes for ever; to the burning of that sacrifice he must not only bring the (d) coales of his love as strong as death, and as ardent as the fire which hath a most vehement flame, but he must adde thereunto those (e) everlasting burnings also, even the flames of his most glorious Deity: and therefore (f) through the eternall spirit must he offer himselfe without spot unto God; that hereby he might (g) obtaine for us an eternall redemption. The blood whereby the Church is purchased, must be (h) Gods owne blood: and to that end must (i) the Lord of glory be crucified; (k) the Prince and Author of life be killed; he (l) whose eternall generation no man can declare, be cut off out of the land of the living; and the man that is Gods owne fellow be thus smitten;



according to that which God himselfe foretold by his Prophet.

(m) *Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of Hosts: smite the shepherd, and the sheep shall be scattered.* The people of Israel, we read, did so value the life of David their King, that they counted him to be worth *(n)* *tensse* thousand of themselves: how shall we then value the life of *(o)* *David's Lord*; *(p)* who is *the blessed and only Potentate, the King of kings, and Lord of lords*? It was indeed our nature that suffered; but he that suffered in that nature, *(q)* *is over all, God blessed for ever*: and for such a Person to have suffered but one houre, was more then if all other persons had suffered tenthousand millions of years.

But put case also, that the life of any other singular man might be equivalent to all the lives of whole mankinde: yet the laying downe of that life would not be sufficient to doe the deed, unlesse he that had power to lay it downe had power likewise to take it up againe. For, to be detained alwayes in that *prison, (r)* *from whence there is no comming out before the payment of the uttermost farthing*; is to lye alwayes under execution, and to quit the plea of that full payment of the debt wherein our surety stood engaged for us. And therefore the Apostle upon that ground doth rightly conclude; that *(s)* *if Christ be not raised, our faith is vaine, we are yet in our sinnes*: and consequently, that as he must bee *(t)* *delivered to death for our offences*, so hee must bee raised againe for our justification.

Yea, our Saviour himselfe, knowing full well what hee was to undergoe for our sakes, told us before-hand, that the Comforter whom he would send unto us, should *(u)* *convince the world*, that is, fully satisfy the consciences of the sonnes of men, concerning that *(x)* *everlasting righteousness*, which was to be brought in by him, upon this very ground: *Because I goe to my Father, and ye see mee no more.* For if he had broken prison, and made an escape, the payment of the debt, which as our surety hee tooke upon himselfe, being not yet satisfied; hee should have been seene here againe: Heaven would not have held him, more then Paradise did *Adam*, after hee had fallen into Gods debt and danger. But our Saviour raising himselfe from the dead, presenting himselfe in Heaven before him unto whom the debt was owing, and maintaining his standing there, hath hereby given good prooffe, that he is now a free man, and hath fully discharged that debt of ours for which he stood committed. And this is the evidence wee have to shew of that *righteousnesse*, whereby wee stand justified in Gods sight: according to that of the Apostle. *(y)* *Who shall lay any thing to the charge of Gods Elect? It is God that justifieth: who is hee that condemneth? It is Christ that died, yea rather that is risen againe; who is even at the right hand of God, who also maketh intercession for us.*

Now although an ordinary man may easily part with his life;

(b 2)

yet



yet doth it not lye in his power to resume it againe at his owne will and pleasure. But he that must doe the turne for us, must be able to lay as our JESUS did. (z) *I lay downe my life, that I might take it againe. No man taketh it from me, but I lay it downe of my selfe: I have power to lay it downe, and I have power to take it againe.* and in another place: (a) *Destroy this Temple, and in three dayes I will raise it up;* faith he unto the Jews, *speaking of the Temple of his body.* An humane nature then he must have had, which might be subject to dissolution: but being once dissolved, hee could not by his owne strength (which was the thing here necessarily required) raise it up againe; unlesse he had (b) *declared himselfe to be the Son of God with power, by the resurrection from the dead.* The Manhood could suffer, but not overcome the sharpnesse of death: the Godhead could suffer nothing, but overcome any thing. He therefore that was to suffer and to overcome death for us, must be partaker of both natures: that (c) *being put to death in the flesh, he might be able also to quicken himselfe by his owne Spirit.*

And now are wee come to that part of Christs mediation, which concerneth the conveyance of (d) *the redemption of this purchased possession* unto the sons of men. A deare purchase indeed, which was to bee redeemed with no lesse price then the bloud of the Sonne of God: but what should the purchase of a stranger have beene to us? or what should we have been the better for all this; if we could not derive our descent from the purchaser, or raise some good title whereby wee might estate our selves in his purchase? Now this was the manner in former time in Israel, concerning redemptions: that unto him who was the next of kinne belonged the right of being (e) *Goël, or the Redeemer.* And Iob had before that left this glorious profession of his faith unto the perpetuall memory of all posterity. (f) *I know that my Goël or Redeemer liveth, and at the last shall arise upon the dust (or, stand upon the earth.) And after this my skin is spent; yet in my flesh shall I see God. Whom I shall see for my selfe, and mine eyes shall behold, and not another for me.* Whereby we may easily understand, that his and our Redeemer was to bee the invisible God; and yet in his assumed flesh made visible even to the bodily eyes of those whom he redeemed. For if he had not thus assumed our flesh; how should we have been of his bloud, or claimed any kindred to him? and unlesse the Godhead had by a personall union been unseparably conjoynd unto that flesh; how could he therein have been accounted our next of kinne?

For the better clearing of which last reason; wee may call to minde that sentence of the Apostle. (g) *The first man is of the earth earthy: the second man is the Lord from heaven.* Where, notwithstanding there were many millions of men in the world betwixt these two; yet wee see our Redeemer reckoned the second man. and why? but because these two were the onely men who could be accounted the prime fountaines from whence all the rest of mankind



in ankinde did derive their existence and being. For as all men in the world by meane descents doe draw their first originall from the first man: so in respect of a more immediate influence of efficiency and operation doe they owe their being unto the second man, as hee is the Lord from heaven. This is Gods owne language unto Ieremy. (b) Before I formed thee in the belly, I knew thee. and this is Davids acknowledgment, for his part. (i) Thy hands have made me and fashioned me; (k) thou hast covered mee in my mothers womb: (l) thou art he that took me out of my mothers bowels, and Iobs, for his also. (m) Thy hands have made me and fashioned me together round about: thou hast clothed me with skin and flesh, and hast fenced me with bones and sinews, and the (n) Apostles for us all: In him we live, and move, and have our being. who inferreth also thereupon, both that we are the off spring or generation of God; and that he is not farre from everyone of us. this being to bee admitted for a most certaine truth (notwithstanding the opposition of all gaine-sayers) that \* God doth more immediately concurre to the generation and all other motions of the creature, then any naturall agent doth or can doe. And therefore, (o) if by one mans offence, death reigned by one; much more they which receive abundance of grace and of the gift of righteousness, shall reigne in life by one, Iesus Christ. Considering that this second man is not onely as universall a principle of all our beings, as was that first, and so may sustaine the common person of us all, as well as he; but is a farre more immediate agent in the production thereof: not, as the first, so many generations removed from us, but more neere unto us then our very next progenitors; and in that regard justly to be accounted our next of kinne, even before them also.

Yet is not this sufficient neither: but there is an other kinde of generation required, for which wee must bee beholding unto the second man, the Lord from Heaven; before we can have interest in this purchased Redemption. For as the guilt of the first mans transgression is derived unto us by the meanes of carnall generation: so must the benefit of the second mans obedience be conveyed unto us by spirituall regeneration. And this must be laid downe as a most undoubted verity: that, (p) except a man bee borne againe, hee cannot see the kingdome of God; and that every such must bee (q) borne, not of bloud, nor of the will of the flesh, nor of the will of man, but of God. Now, as our Mediator in respect of the Adoption of Sonnes, which hee hath procured for us, (r) is not ashamed to call us Brethren: so in respect of this new birth, whereby hee begetteth us to a spirituall and everlasting life, he disdaineth not to owne us as his Children. (s) When thou shalt make his seed an offering for sinne, hee shall see his seed: saith the Prophet Esaias. (t) A seed shall serve him; it shall be accounted to the Lord for a generation: saith his Father David likewise of him. And he himselfe, of himselfe: (u) Behold I, and the children which God hath given me. Whence the Apostle deduceth this

b Jer. 1. 5.

i Psal. 119. 73.

k Psal. 139. 13.

l Psal. 71. 6.

m Job. 10. 8, 11.

n Acts 17. 27, 28, 29.

\* See Bradwardin. de causâ Dei, lib. 1. cap. 3. & 4. Rom. 5. 17.

p John 3. 3.

q John 1. 13.

r Heb. 2. 11.

s Esa. 53. 10.

t Psal. 22. 30.

u Heb. 2. 13.



conclusion: (x) *Forasmuch then as the children are partakers of flesh and blood, he also himselfe likewise took part of the same.* He himselfe, that is; he who was God equall to the Father: for who else was able to make this (y) *new creature*, but the same (z) God that is the Creator of all things? (no lesse power being requisite to the effecting of this, then was at the first to the producing of all things out of nothing:) and these new (a) babes being to be (b) *born of the Spirit*; who could have power to send the *Spirit*, thus to beget them, but the Father and the Son from whom hee proceeded? the same blessed Spirit, who framed the naturall body of our Lord in the womb of the Virgin, being to new mould and fashion every member of his mysticall body unto his similitude and likenesse.

For the further opening of which mystery (which went beyond the apprehension of (c) *Nicodemus*, though a *master of Israel*) we are to consider; that in every perfect generation, the creature produced receiveth two things from him that doth beget it: *Life* and *Likenesse*. A curious Limmer draweth his own sons pourtraiture to the life (as we say: ) yet because there is no true life in it, but a likenesse onely; hee cannot be said to be the begetter of his Picture, as he is of his Son. And some creatures there be that are bred out of mud or other putrid matter: which although they have life, yet because they have no correspondence in likenesse unto the principle from whence they were derived, are therefore accounted to have but an improper and equivocall generation. Whereas in the right and proper course of generation (others being esteemed but monstrous births that swarve from that rule) every creature begetteth his like:

—*nec imbellem feroces*  
*Progenerant aquila columbam.*

Now touching our spirituall death and life, these sayings of the Apostle would be thought upon. (d) *We thus judge, that if one dyed for all, then were all dead: and that he dyed for all, that they which live, should not henceforth live unto themselves, but unto him which dyed for them and rose again.* (e) *God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in our sins, hath quickned us together with Christ.* (f) *And you being dead in your sins, and the uncircumcision of your flesh, hath he quickned together with him, having forgiven you all trespasses.* (g) *I am crucified with Christ. Nevertheless I live, yet not I, but Christ liveth in mee: and the life which I now live in the flesh, I live by the faith of the Sonne of God, who loved mee and gave himselfe for me.* From all which wee may easily gather, that if by the obedience and sufferings of a bare man, though never so perfect, the most soveraigne medicine that could be thought upon should have beene prepared for the curing of our wounds: yet all would bee to no purpose, wee being found dead, when the medicine did come to be applied.

Our Physitian therefore must not onely bee able to restore us  
unto



unto health, but unto life it selfe: which none can doe but the Father, Son, and holy Ghost; one God, blessed for ever. To which purpose, these passages of our Saviour also are to be considered. (b) *As the Father hath life in himselfe: so hath he given to the Son to have life in himselfe.* (i) *As the living Father hath sent me, and I live by the Father:* John 5.26. John 6.57. *so he that eateth me, even he shall live by me.* (k) *I am the living bread, which came downe from heaven; if any man eat of this bread, he shall live for ever: and the bread that I will give, is my flesh, which I will give for the life of the world.* The substance whereof is briefly comprehended in this saying of the Apostle: (l) *The last Adam was made a quickening spirit.* 1 Cor. 15.45. An Adam therefore and perfect Man must he have been; that his flesh, given for us upon the Crosse, might be made the conduit to convey life unto the world: and a quickning spirit he could not have been, unlesse he were God, able to make that flesh an effectuell instrument of life by the operation of his blessed Spirit. For, as himselfe hath declared, (m) *It is the spirit that quickneth; without it, the flesh would profit nothing.* John 6.63.

As for the point of similitude and likenesse: we reade of Adam, after his fall, that he (n) *begat a sonne in his own likenesse, after his image.* Gen. 5.3. and generally, as well touching the carnall as the spirituall generation, our Saviour hath taught us this lesson, (o) *That which is borne of the flesh, is flesh; and that which is borne of the spirit, is spirit.* Whereupon the Apostle maketh this comparison betwixt those who are borne of that first man, who is of the earth earthy, and of the second man, who is the Lord from heaven. (p) *As is the earthy, such are they that are earthy; and as is the heavenly, such are they also that are heavenly: and as wee have borne the image of the earthy, wee shall also beare the image of the heavenly.* 1 Cor. 15.48, 49. We shall indeed hereafter beare it in full perfection: when (q) *the Lord Iesus Christ shall change our base body, that it may be fashioned like unto his glorious body; according to the working, whereby he is able even to subdue all things unto himselfe.* Phil. 3.21. Yet in the meane time also, such a conformity is required in us unto that heavenly man, that (r) *our conversation must be in heaven, whence we looke for this Saviour: and that we must put off, concerning the former conversation, that old man, which is corrupt according to the deceitfull lusts, and be renewed in the spirit of our mind; and put on the new man, which after God is created in righteousness and true holinesse.* Eph. 4.22, 23, 24. For as in one particular point of domesticall authority, (t) *the Man is said to be the image and glory of God, and the Woman the glory of the Man: so in a more universall manner is Christ said to be (u) the image of God, even (x) the brightnesse of his glory, and the expresse image of his person; 2 Heb. 1.3. and we (y) to be conformed to his image, that he might be the first-borne among those many brethren, who in that respect are accounted (z) the glory of Christ.* 1 Cor. 11.7. 2 Cor. 4.4. Rom. 8.29. 2 Cor. 8.23.

We read in the holy story, that God (a) *ooke of the spirit which was upon Moses, and gave it unto the seventy Elders; that they might* Num. 11.17.



b Iohn 3.34.

c Phil. 1.19.

d Col. 1.19.

e Iohn 1.16.

beare the burden of the people with him, and that hee might not beare it, as before he had done, himselfe alone. It may be, his burden being thus lightned, the abilities that were left him for government were not altogether so great, as the necessity of his former employment required them to have been : and in that regard, what was given to his assistants, might perhaps be said to be taken from him. But we are sure the case was otherwise in him of whom now we speake : unto whom (b) *God did not thus give the Spirit by measure.* And therefore although so many millions of beleivers doe continually receive this (c) *supply of the spirit of Iesus Christ* ; yet neither is that fountaine any way exhausted, nor the plenitude of that well-spring of grace any whit impaired or diminished : it being Gods pleasure (d) *That in him should all fulnesse dwell* ; and that (e) *of his fulnesse all we should receive, grace for grace.* That as in the naturall generation there is such a correspondence in all parts betwixt the begetter and the Infant begotten ; that there is no member to be seen in the Father, but there is the like answerably to be found in the childe, although in a farre lesse proportion : so it falleth out in this spirituall, that for every grace which in a most eminent manner is found in Christ, a like grace will appeare in Gods Childe, although in a farre inferiour degree ; similitudes and likenesses being defined by the Logicians to bee comparisons made in *qualitie*, and not in *quantitie*.

f Iohn 11.52.

g Ephes. 1.10.

h Exod. 26.33.

i Ib. v. 6. &amp; 11.

k Eph. 2.21, 22.

Wee are yet further to take it into our consideration, that by thus enlivening and fashioning us according to his owne image, Christs purpose was not to raise a seed unto himselfe dispersedly and distractedly, but to (f) *gather together in one, the Children of God that were scattered abroad* ; yea and to (g) *bring all unto one head by himselfe, both them which are in Heaven and them which are on the Earth.* that as in the Tabernacle, (h) *the vaile divided between the Holy place and the most Holy* ; but the curtaines which covered them both were so coupled together with the taches, that it might still (i) *be one Tabernacle* : so the Church Militant and Triumphant, typified thereby, though distant as farre the one from the other as Heaven is from Earth, yet is made but one Tabernacle in Iesus Christ ; (k) *in whom all the building fitly framed together groweth unto an holy Temple in the Lord, and in whom all of us are builded together for an habitation of God through the Spirit.*

l Sermon to the

Commons

house of Parli-

ament, anno

1620.

m Iohn 6.63.

n Cor. 6.17. &amp;

15.45. Phil. 2.

o Rom. 8.9.

p Iohn 3.24.

q Gal. 3.20. &amp;

5.5. &amp; 3.11.

r Eph. 3.17.

The bond of this mysticall union betwixt Christ and us (as (l) elsewhere hath more fully been declared) is on his part that (m) *quickning Spirit*, which being in him as the Head, is from thence diffused to the spirituall animation of all his Members : and on our part (n) *Faith*, which is the prime act of life wrought in those who are capable of understanding by that same Spirit. Both whereof must bee acknowledged to be of so high a nature, that none could possibly by such ligatures knit up so admirable a body, but hee that was God Almighty. And therefore although we did suppose such a man might be found who should performe the



the Law for us, suffer the death that was due to our offence and overcome it; yea and whose obedience and sufferings should be of such value, that it were *sufficient* for the redemption of the whole world: yet could it not be *efficient* to make us live by faith, unlesse that Man had been able to send Gods Spirit to apply the same unto us.

Which as no bare Man or any other Creature whatsoever can doe; so for *Faith* we are taught by S. (o) *Paul*, that it is the *operation of God*, <sup>Col. 2. 12.</sup> and a *worke of his power*, even of that same power wherewith Christ himselfe was raised from the dead. Which is the ground of that prayer of his, that the eyes (p) of our understanding being enlightned, <sup>2 Thess. 1. 11.</sup> wee might know *what is the exceeding greatnesse of his power* <sup>Ephes. 1. 19.</sup> *to us-ward who beleeve; according to the working of his mighty power, which he wrought in Christ when hee raised him from the dead, and set him at his owne right hand in the heavenly places farre above all Principality, and power, and Might, and every Name that is named not onely in this world, but also in that to come: and hath put all things under his feet, and gave him to be head over all things to the Church, which is his body, the fulnesse of him that filleth all in all.*

Yet was it fit also, that this *Head* should bee of the same nature with the *Body* which is knit unto it: and therefore that he should so be God, as that hee might partake of our flesh likewise. (q) *For* <sup>Ephes. 5. 30.</sup> *wee are members of his body*, saith the same Apostle; *of his flesh, and of his bones.* And, (r) *except yee eate the flesh of the Son of man,* <sup>Ioh. 6. 53.</sup> *saith our Saviour himselfe, and drinke his blood; yee have no life in you.* (s) *Hee that eateth my flesh, and drinketh my blood, dwelleth* <sup>Ibid. ver. 56.</sup> *in mee, and I in him.* Declaring thereby, first, that by this mystical and supernaturall union, wee are as truly conjoynd with him, as the meat and drinke wee take is with us; when by the ordinary worke of Nature, it is converted into our own substance. Secondly, that this conjunction is immediately made with his humane nature. Thirdly, that the (t) *Lambe slaine*, that is, (u) *Christ* <sup>Rev. 5. 12, & 13. 8.</sup> *crucified*, hath by that death of his, made his flesh broken, and <sup>1 Cor. 1. 23.</sup> *his blood powred out for us upon the Crosse, to bee fit food for* <sup>& 2. 2.</sup> *the spirituall nourishment of our soules; and the very well-spring from whence, by the power of his Godhead, all life and grace is derived unto us.*

Vpon this ground it is, that the Apostle telleth us, that wee (x) *have boldnesse to enter into the Holiest by the blood of Iesus; by a* <sup>Heb. 10. 19.</sup> *new and living way which hee hath consecrated for us, through the vaile,* <sup>10.</sup> *that is to say, his flesh.* That as in the Tabernacle, there was no passing from the Holy to the most Holy place, but by the vaile: so now there is no passage to bee looked for from the Church Militant to the Church Triumphant, but by the *flesh* of him, who hath said of himselfe; (y) *I am the way, the truth and the life, no man cometh unto the Father but by me.* Jacob in his dream beheld (z) <sup>Ioh. 14. 6.</sup> *a ladder set upon the Earth, the top whereof reached to Heaven, and the* <sup>Gen. 28. 12.</sup> *Angels of God ascending and descending on it, the Lord himselfe stand-*  
ding



a John 1.51.

ding above it. Of which vision none can give a better interpretation then hee, who was prefigured therein, gave unto Nathaniel.

(a) Hereafter you shall see heaven opened, and the Angels of God ascending and descending upon the Son of man. Whence wee may well collect, that the onely meanes whereby God standing above and his Israel lying here below are conjoynd together, and the onely ladder whereby Heaven may be scaled by us, is the Sonne of man. the type of whose flesh, the *veile*, was therefore commanded to be

b Exod. 26.31.

c 36.35.

c Heb. 12.22,

24.

d Heb. 1.14.

(b) made with *Cherubims*; to shew that we come (c) to an innumerable company of *Angels*, when we come to *Iesus*, the *Mediator of the New Testament*: who as the head of the Church hath power to (d) send forth all those *ministring spirits*, to minister for them who shall be *Heires of salvation*.

Lastly, we are to take into our consideration, that as in things concerning God, the maine execution of our Saviours *Priesthood* doth consist; so in things concerning man, hee exerciseth both his *Propheticall Office*, whereby hee openeth the will of his Father unto us, and his *Kingly*, whereby he ruleth and protecteth us.

e Deut. 33. 10.

Hagg. 2.11.

Mal. 2.7.

f Esa. 28.7. Jer.

6.13. &amp; 8.10.

g 14.18. &amp; 23.

11.33.34. Lam.

2.10.

g Ephes. 4. 11.

h 2 Pet. 1.21.

i Mat. 23.29.

j Mat. 23.29.

k Heb. 1.1.

l Heb. 3.1,2.

It was indeed a part of (e) the *Priests* office in the Old Testament, to instruct the people in the Law of God, and yet were (f) they distinguished from *Prophets*: like as in the New Testament also,

(g) *Prophets* as well as *Apostles*, are made a different degree from ordinary *Pastours* and *Teachers*, who received not their doctrine by immediate inspiration from Heaven; as those other (h) *Holy men of*

God did, who spake as they were moved by the *Holy Ghost*. Whence S. Paul putteth the Hebrewes in minde, that God who (i) in sundry parts and in sundry manners spake in time past unto the Fathers by the *Prophets*,

hath in these last dayes spoken unto us by his Son *Christ Iesus*: whom therefore he stileth (k) the *Apostle*, as well as the *High Priest* of our profession; who was faithfull to him that appointed him, even as *Moses* was in all his house.

Now *Moses*, wee know, had a singular preheminance above all the rest of the *Prophets*: according to that ample testimony which

l Num. 12.6,

7,8.

God himselfe giveth of him. (l) If there bee a *Prophet* among you, I the Lord will make my selfe knowne unto him in a vision, and will speake unto him in a dreame. My servant *Moses* is not so, who is faithfull in all mine house: with him will I speake mouth to mouth, even apparently and not in darke speeches; and the similitude of the Lord shall hee behold. And therefore wee finde, that our Mediatour in the execution of his *Propheticall office* is in a more peculiar manner likened unto *Moses*: which hee himselfe also did thus foretell.

m Deut 18.15,

16, &amp; c. Act 3.

32, 33.

(m) The Lord thy God will raise up unto thee a *Prophet* from the midst of thee, of thy Brethren, like unto me; and unto him ye shall hearken. According to all that thou desirest of the Lord thy God in Horeb, in the day of the assembly, saying, Let mee not heare againe the voyce of the Lord my God; neither let me see this great fire any more, that I dye not. And the Lord said unto me, They have well spoken, that which they have spoken. I will raise them up a *Prophet* from among their brethren, like unto thee, and will put my words in his

his



his mouth, and he shall speak unto them all that I shall command him. And it shall come to passe, that whosoever will not hearken unto my words, which hee shall speak in my Name, I will require it of him.

Our Prophet therefore must be a Man raised from among his Brethren the Israelites, (n) (of whom, as concerning the flesh, he came) who was <sup>2 Rom. 9. 3.</sup> to performe unto us, that which the Fathers requested of Moses: (o) *Speake thou to us and we will heare; but let not God speak with us, lest we dye.* And yet (that in this also we may see, how our Mediator had the preheminance) (p) when Aaron, and all the children of Israel were <sup>Exod. 30. 19. Deut. 5. 25, 27</sup> to receive from the mouth of Moses all that the Lord had spoken with him in Mount Sinai, they were afraid to come nigh him, by reason of the glory of his shining countenance: so that he was faine to put a vaile over his face, while he spake unto them that which he was commanded. But that which for a time was thus (q) *made glorions, had no glory in respect of the glorie that excelleth;* and both the glory thereof, and the vaile which covered it, are now abolished in Christ: the vaile of whose flesh doth so over-shadow (r) *the brightnesse of his glorie,* that yet under it we may (s) *behold his glory, as the glory of the onely begotten of the Father;* yea, and (t) *we all with open face, beholding as in a glasse the glorie of the Lord, are changed into the same Image, from glorie to glorie, even as by the Spirit of the Lord.* <sup>2 Cor. 3. 7, 10, 11, 13. Heb. 1. 3. 1 John 1. 14. 2 Cor. 3. 11.</sup>

And this is daily effected by the power of the Ministry of the Gospel, instituted by the authority, and seconded by the power, of this our great Prophet: whose transcendent excellency beyond Moses (unto whom, in the execution of that function he was otherwise likened) is thus set forth by the Apostle. (u) *He is counted worthy of more glory then Moses, in as much as he who hath builded the house hath more honour then the house. For every house is builded by some one: but he that built all things is God. And Moses verily was faithfull in all his house, as a servant, for a testimony of those things which were to be spoken after: but Christ, as the Sonne, over his owne house.* (x) This house of God is no other then the Church of the living God: whereof as hee is the onely Lord, so is he also properly the onely Builder. Christ therefore being both the Lord and the (y) *Builder of his Church,* must be God as well as Man: which is the cause, why wee finde all the severall mansions of this (z) *great house* to carry the title indifferently of the (a) *Churches of God,* and the (b) *Churches of Christ.* <sup>1 Heb. 3. 3, 4, 6. 1 Tim. 3. 15. Matt. 16. 18. 2 Tim. 2. 20. 1 Cor. 11. 16. Rom. 16. 16.</sup>

True it is, that there are other ministeriall builders, whom Christ employeth in that service: this being not the least of those gifts which hee bestowed upon men at his triumphant ascension into Heaven, that (c) he gave not onely ordinary Pastours and Teachers, but Apostles likewise, and Prophets, and Evangelists; for the perfecting of the Saints, for the worke of the ministrie, for the edifying of the body of Christ. Which, what great power it required, he himself doth fully express in passing the grant of this high Commission unto his Apostles. (d) *All power is given unto me in Heaven and in Earth. Goe yee therefore and teach all Nations, baptizing them in the name of the Father, and of the Son,* <sup>Mat. 28. 18, 19, 20.</sup>



and of the holy Ghost ; teaching them to observe all things , whatsoever I have commanded you : and lo, I am with you alway, even unto the end of the World. Amen.

*e* 1 Cor. 15. 10. S. Paul professeth of himselfe, that he (*e*) laboured more abundantly than all the rest of the Apostles : yet not I, saith he, but the grace of God  
*f* 1 Cor. 3. 9, 10 which was with me. And therefore although (*f*) according to that grace of God which was given unto him ; he denyeth not but that, as a wise Master-builder, he had laid the foundation ; yet hee acknowledgeth that they upon whom he had wrought, were Gods building, as well as Gods  
*g* Ibid. v. 5, 6, 7. husbandrie. For who, saith (*g*) hee, is Paul, and who is Apollo, but Ministers by whom you beleeved, even as the Lord gave to every man ? I have planted, Apollo watered : but God gave the increase. So then, neither is he that planteth anything, neither he that watereth : but God that giveth the increase.

Two things therefore we finde in our great Prophet, which doe farre exceed the ability of any bare Man ; and so doe difference him from all the (*h*) Holy Prophets, which have been since the world began.  
*b* Luke 1. 70. *i* Mat. 11. 27. For first, we are taught ; that (*i*) no man knoweth the Father, save the Sonne, and he to whomsoever the Sonne will reveale him : and that  
*k* Job. 1. 18. (*k*) no man hath seen God at any time ; but the onely begotten Son, which is in the bosome of the Father, he hath declared him. Being in his bosome, he is become conscious of his secrets, and so out of his owne immediate knowledge, inabled to discover the whole will of his Father unto us. whereas all other Prophets and Apostles receive their revelations at the second hand, and according to the grace given unto them by the Spirit of Christ. Witnesse that place of S. Peter,  
*l* 1 Pet. 1. 10, 11 for the Prophets : (*l*) Of which salvation the Prophets have enquired, and searched diligently, who prophesied of the grace that should come unto you ; searching what or what manner of time THE SPIRIT OF CHRIST WHICH WAS IN THEM did signifie, when it testified before hand the sufferings of Christ, and the glory that should follow. and for the Apostles, those heavenly words which our Saviour himselfe uttered unto them, whilst he was among them. (*m*) When  
*m* Joh. 16. 13, 14, 15. the Spirit of Truth is come, he will guide you into all truth : for hee shall not speak of himselfe, but whatsoever he shall heare, that shall he speake ; and he will shew you things to come. He shall glorifie me : for he shall receive of mine, and shew it unto you. All things that the Father hath, are mine : therefore said I, that he shall take of mine, and shall shew it unto you.

Secondly, all other Prophets and Apostles can doe no more (as hath beene said) but plant and water ; onely God can give the increase : they may reach indeed and baptize ; but unlesse Christ were with them by the powerfull presence of his Spirit, they would not be able to save one soule by that ministerie of theirs. Wee (*n*) as  
*n* 1 Pet. 2. 5. *o* Psal. 127. 1. lively stones, are built up a spirituall house : but, (*o*) except the Lord doe build this house, they labour in vaine that build it. For who is able to breathe the spirit of life into those dead stones, but he, of whom  
*p* Joh. 5. 25. it is written ; (*p*) The houre is comming, and now is, when the dead shall heare



heare the voice of the Son of God; and they that heare it shall live. and againe: (q) Awakethou that sleepest, and arise from the dead; and Christ shall give thee light. Who can awake us out of this dead sleep, and give light unto these blinde eyes of ours; but the Lord our God, unto whom we pray, that he would (r) lighten our eyes, lest we sleep the sleep of death. Eph. 5. 14. Psal. 13. 3.

And as a blinde man is not able to conceive the distinction of colours, although the skilfullest man alive should use all the art he had to reach him; because he wanteth the sence whereby that object is discernable: so (s) the naturall man perceiveth not the things of the Spirit of God (for they are foolishnesse unto him;) neither can he know them, because they are spiritually discerned. Whereupon the Apostle concludeth, concerning himselfe and all his fellow-labourers, that (t) God who commanded the light to shine out of darknesse, hath shined in our hearts; to give the light of the knowledge of the glory of God, in the face of Iesus Christ: but we have this treasure in earthen vessels; that the excellency of the power may bee of God, and not of us. Our Mediatour therefore (who must (u) be able to save them to the uttermost that come unto God by him) may not want the excellency of the power, whereby hee may make us capable of this high knowledge of the things of God, propounded unto us by the ministry of his servants: and consequently, in this respect also, must be God as well as Man. 1 Cor. 2. 14. 2 Cor. 4. 6, 7. Heb. 7. 25.

There remaineth the Kingdome of our Redeemer: described thus by the Prophet Esay. (x) Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his Kingdome; to order it, and to establish it with judgement and with justice, from henceforth even for ever. and by Daniel: (y) Behold, one like the Son of man came with the clouds of Heaven, and came to the Ancient of dayes; and they brought him near before him. And there was given him Dominion, and Glory, and a Kingdome, that all People, Nations and Languages should serve him: his dominion is an everlasting dominion, which shall not passe away; and his kingdome that which shall not be destroyed. and by the Angell Gabriel, in his ambassage to the blessed Virgin. (z) Behold, thou shalt conceive in thy wombe, and bring forth a Son, and thou shalt call his name Iesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give him the Throne of his Father David. And he shall reigne over the house of Jacob for ever; and of his kingdome there shall bee no end. Esay. 9. 7. Dan. 7. 13, 14. Luk. 1. 31, 32, 33.

This is that new (a) David our King, whom God hath raised up unto his (b) owne Israel: who was in Truth, that which Hee was called; the Son of Man, and the Son of the Highest. That in the one respect, (c) we may say unto him, as the Israelites of old did unto their David; (d) Behold, we are thy bone and thy flesh: and in the other, sing of him as David himselfe did; (e) The Lord said unto my Lord, Sit thou at my right hand, untill I make thine enemies thy footstool. So that the promise made unto our first Parents, that (f) the seed of the Woman should bruise the Serpents head, may well stand with that other saying of Saint Paul; that (g) the God of peace shall bruise Aler. 30. 9. Hof. 3. 5. Ezek. 34. 23. & 37. 24. Gal. 6. 16. Eph. 5. 30. 2 Sam. 5. 1. Psal. 110. 1. Mat. 22. 43, 44. Acts 2. 34, 35. Gen. 3. 15. Rom. 16. 20.



*bruise Satan under our feet. Seeing (h) for this very purpose the Son of God was manifested (i) in the flesh, that he might destroy the works of the Devil. And still that foundation of God will remaine unshaken: I (k) even I am the Lord, and beside me there is no Saviour: (l) Thou shalt know no God but me: for there is no Saviour beside me.*

Two speciall branches there be of this Kingdome of our Lord and Saviour: the one of *Grace*, whereby that part of the Church is governed which is Militant upon Earth; the other of *Glory*, belonging to that part which is Triumphant in Heaven. Here up on Earth, as by his Prophetick Office he worketh upon our Minde and Understanding, so by his Kingly, he ruleth our Will and Affections; (m) casting downe imaginations and every high thing that exalteth it selfe against the knowledge of God, and bringing into captivity every thought to the obedience of Christ. Where, as we must needs acknowledge, that (n) it is GOD which worketh in us both to will and to doe, and that it is (o) he which sanctifieth us wholly: so are we taught likewise to beleeve, that (p) both he who sanctifieth, and they who are sanctified, are all of one, namely of one and the selfsame nature; that the sanctifier might not be ashamed to call those, who are sanctified by him, his brethren. that as their nature was corrupted, and their blood tainted in the first Adam, so it might be restored again in the second Adam; and that as from the one a corrupt, so from the other a pure and undefiled nature might be transmitted unto the heirs of salvation.

The same (q) God that giveth grace, is he also that giveth glory: yet so, that the streames of both of them must run to us through the golden pipe of our Saviours humanity. (r) For since by man came death; it was fit that by man also should come the resurrection of the dead. Even by that man, who hath said: (s) Who so eateth my flesh, and drinketh my blood, hath eternall life; and I will raise him up at the last day. Who then, (t) shall come to be glorified in his Saints, and to be made marvellous in all them that beleeve: and (u) shall change this base body of ours, that it may be fashioned like unto his owne glorious body; according to the working, whereby he is able even to subdue all things unto himselfe. Unto him therefore that hath thus (x) loved us, and washed us from our sins in his owne blood, and hath made us Kings and Priests unto God and his Father, to him be glory and dominion for ever and ever, AMEN.

PHILIP. 3. 8.

I COUNT ALL THINGS BUT LOSSE, FOR THE EXCELLENCY OF THE KNOWLEDGE OF CHRIST JESUS MY LORD.

FINIS.











